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THE  
MISSIONARY LINK



FOR THE  
WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

NOVEMBER, 1911

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## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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*I give and bequeath to the "Woman's  
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Incorporated in the City of New York,  
February 1, 1861, the sum of \_\_\_\_\_  
\_\_\_\_\_ to be applied  
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HE also gives this encouragement: "I am convinced of India's absolute need of Christianity and utter inability of her own religions to bring her people redemption, or new life. I am impressed by the quality and the quantity of the work already done by Christianity in India, and by its tremendous influence upon the moral, religious, intellectual, social, political, and personal standards, and ideals of India."

AT the Conference on behalf of the Moslem world held at Lucknow, a missionary said: "Any medical mission, where evangelistic work is not being carried on with

SEND for the picture leaflet describing our Lily Lytle Broadwell Hospital in Fātehpur, India.

Our latest equipment is a much-needed microscope, the gift of Mrs. Thomas Emery of Cincinnati, Ohio.

most physicians hesitated about urging removal from the homes, fearing the death of the patient. This not only would reflect on the Hospital, but most Chinese or their friends preferred to die in their homes.

Not more than ten years ago a physician who had been many years in China said: "We do not want these cases in the Hospital, as

the next day they die Sunday morning, who said of her own accord, "I will go to the Hospital." I was delighted, went home at once, and waited all day for her. The next morning a friend came to ask if we would still receive her. I said "Yes," and then asked why she did not appear yesterday. The woman later on told me that she was all ready to come, and in the sedan chair, when the neighbors held on to the chair and said, "You shall not go; you will die!" The next day, however, the poor woman said, "I am going to the Hospital; my desire is to die there." She lived, I am happy to say, and when she went home with her beautiful boy, the fairness of his complexion was said to be due to his having been born in a foreign Hospital.



# THE MISSIONARY LINK

VOL. XLII.

NOVEMBER, 1911

No. 11

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

as great zeal and faithfulness as the medical and surgical work, is a failure, and I do not hesitate to say so. It fails to justify its existence, and is not worthy of its name."

A WRITER in Canton tells of social progress in the *Chinese Recorder*: "The changes in the life of the women are remarkable. They have gained a freedom which is surprising, women and even girls going about the streets quite freely. Ten years ago, in a girls' day-school, it would not have been unusual to find half the scholars with bound feet. To-day one scarcely ever sees a girl with bound feet, and many women who formerly were deformed in this way, have unbound their feet. Another generation should see the end of this barbarous custom. The women and girls are getting more education, are looking out for a career, and striking out new ways for themselves as doctors and nurses. They are refusing to bow their knee to custom, just because it is old, and are asking for and obtaining consideration."



STEVENS MATERNITY

IN EASTERN LANDS

Another case, also more than twenty years ago, was brought on a stretcher four and a half miles, after having been seen at home and told to come. When she reached the Hospital her husband and friends wanted a promise that she would not die. As blood poisoning has to be dealt with in so many of these cases, the friends were told it was impossible to say the woman would live, but if she died, no trouble was to be made for us. If they were not satisfied they must take her back home. She remained and lived many years.

Not infrequently, when a call comes, one of our medical staff will go to see if the patient is alive enough to come. However, often patients are brought without notifying us. All classes now, rich and poor, high and low, are among the number who seek our aid.

Until 1892, in December, when the S. Wells Williams and Stevens Wards were opened, we were very much straightened for room, and at that time we saw in the homes cases which we would now insist on having come to us.

How well I remember, in Princeton, N. J., sitting by Miss Stevens in February, 1889, when home on my first furlough, and hearing her ask me about land and building in Shanghai, and then saying, "I see what I have given for the Home for Medical Workers is not enough; my lawyer is coming to-morrow, when I am going to make further provision." It was while in Boston, and St. Valentine's Day, when a letter came telling me of Miss Stevens' most generous gift, which not only made the "Medical Home" a surety, but enabled us to have a Maternity Ward, where, the last few years, we have averaged two hundred cases a year.

The time came, however, when a building separate and isolated was needed for these maternity cases, and it was the bequest of Miss Stevens which made this possible.

We knew the seven thousand *taels* of Miss Stevens' money would not be sufficient for a building, but a bequest in Shanghai of over two thousand, together with a gift of six hundred Mexican dollars which had been on interest for some years and other amounts we had managed to accumulate, justified us in erecting this building. True, building was much more expensive than in former years, a heating-plant would be necessary, and water and electricity would have to be put in. Our Philadelphia Branch kindly sent four hundred dollars in gold towards the heating-plant and the rest we managed.

When we celebrated the Twenty-fifth Anniversary of the opening of the Margaret Williamson Hospital in June last year, the Stevens Maternity was practically furnished at a cost of over 15,000 *taels*. The building is east of the main Hospital and north of the nurses' quarters, a lawn separating it from these two buildings.

We have a three-storied brick building with one Ward on each floor, windows west and south. Private rooms are also on each floor, facing south. The three corridors are on the north side. The main entrance is on the west side, as is also the main stairway. A very easy iron stairway on the north and outside, with a landing on each floor, does for a fire escape, as well as for the use of the servants. On the first or ground floor is the diet kitchen and very easy of access is a dumb-waiter. On each floor, east end, are the bath-rooms and closets. Near the west end are the linen closets, at the east end of each corridor, north side, are the porcelain sinks (which were a separate gift), and on each floor a Berkfeld filter, to ensure pure water.

The Doctor's room is on the second floor, west and north side, with bath room, closets, etc., complete. Over these quarters is the roof garden, leading from which, is a very nice lobby which can be fitted up for a sitting room.

On the ground floor, west side, is a Ward for infectious cases, with everything complete in connection with it, so that there is no communication whatever with the main building.

The building is as plain as possible but good, and with windows on all four sides. We need plenty of light and air, and these we have in all our buildings. There yet remains some furniture to be provided. A friend in Shanghai, who comes from Pennsylvania, fitted up a private room very beautifully. In a recent letter from Dr. Garner, I take the following: "We have three more endowed beds for the Maternity, a Mr. Jao, off Nanking Road, whose wife I went to see, and an old patient of yours, gave them." Sheets, pillow cases and about twenty more beds are needed.

As the operating room is between all our buildings, as soon as means are available, a second story will be added, and it will be fitted up in modern style and joined to the Maternity by a bridge. Thus all the buildings will be easy of access to the operating room as well as to each other and yet entirely separate.

At our anniversary last year, an old patient gave a beautiful clock for the Maternity. The



first bed to be endowed was in memory of one who had been a lifelong friend of the Hospital, Mrs. K. W. Chang. Her husband and brothers, earnest Christians, were anxious to have her thus remembered. Much more might be said, but this building will speak for itself in the years to come, and "To God be the glory."

OVERWHELMED BY CHANGES.

By MISS ELIZABETH IRVINE.

WE are overwhelmed by the increasing rapidity with which reforms are inaugurated in China, and the new forces that are at work. Japan has been used as a goad to arouse this great empire from her complacency of milleniums. Is it too much to hope, and pray for, that in this hour of rebirth she might get such a vision of Christ, that He would be acknowledged as Lord? China finds, as other nations have found, that her difficulties lie not so much in theory as in practice. The day is fast passing away, when long fingernails are regarded as a synonym for the highest type of aristocracy. It would be the greatest tragedy should China be misguided in her most essential need.

The recent appointment of an American gentleman as Advisor to the Government in Peking augurs well for the influence which the spirit of democracy may wield in this time of readjustment. America's attitude toward China is felt, from the Prince Regent down to the humblest of his subjects, to be that of helpfulness. One is often surprised in moving among the people to learn how intelligently they express themselves, in regard to what is being transacted, though the masses are so illiterate. America's influence is still further evidenced in the fact that a school for students, who are preparing for America, has recently been established by the Government, and a faculty of American teachers are in charge. The school is supported by indemnity money.

There are other forces of another character at work, and for which the good name of America may be dragged in the dust. I refer to the American Tobacco Company. The sale of cigarettes is tremendous. The more thoughtful among the people are already convinced that the cigarette habit threatens to become as injurious as the opium curse, if not speedily checked. Within a few weeks in Shanghai, an Anti-Cigarette Society has been organized, with Wu Ting Fang, ex-Minister to Washington, as President. The

harmless water pipe is being replaced rapidly by the convenient cigarette. Recently in the country, where Mrs. Sung, one of our Bible women, and I went out for a little service with a family of Christians, a young woman broke into the conversation, saying: "If America is a Christian nation, why does she allow cigarettes to be shipped into China?" What would you have answered? I quote this only as a sample of the questions to which we must give an answer. The young people are taking a very real interest in all international questions, and in our efforts to bring the Gospel to the people, we have to meet questions which bear on the great things in life. Our answers to these questions may have great issues, for good or otherwise. While racialism and national pride may for some time to come hinder the speedy spread of the Gospel, this is scarcely to be wondered at.

An Indian journalist is quoted as saying that, "The entire Orient is sitting at the feet of Japan, just as Japan learned from the Occident how best to beat the West, with her own weapons." Whether this be true or not, no greater authority than Dr. Morrison, correspondent for the *Times*, has asserted that, "the westernization of this great people cannot but affect the whole world," but adds, "I believe that it will be for good. New China comes not as a menace, but as a peaceful participation in the world's progress, and she has been driven to it at the point of the bayonet."

Returned students are laying emphasis on the importance of *elementary* education, owing to the fact that the mass of the people are so illiterate and backward. A prominent Chinese educator urges the importance of so remodelling the curricula of *girls'* schools, as befitting to their greatest utility, and utters a warning note against an education in English, at the expense of their own language. It is significant that recently a cable from the Chinese Minister in Washington, urging upon the Government the importance of including in the number of students, on indemnity money, young women who had finished a prescribed course of study; and lamented the fact that hitherto so little attention had been given to the matter. This may inaugurate a new era, in the history of education for women, in this land.

At the first meeting of the new Educational Society, just now in session in Peking, some of the following questions are to be brought up for discussion:



First—The establishment of mixed classes for boys and girls. Second—Stopping rewards to scholars throughout the country. Third—Compulsory education. Fourth—All schoolboys to be required to cut off the queues. Fifth—The doing away with the reading of the classics in the elementary schools. The telegrams giving the first day's proceedings, state that the President of the Conference dwelt *emphatically* on the importance of requiring military drill in all the schools. Kiangsu Province, in which we are located, takes the initiative in most of the leading questions concerning educational matters. Just outside of our Compound stands a fine new modern building, the headquarters of all matters concerning education throughout the province. Classes are held, also for teachers, from time to time.

We pray most earnestly that this great people may covet the best, and that their leaders may turn from the years of a degrading idolatry to an enlightened conscience renewed by the Holy Ghost. China has, if she but use it, the treasured experiences of all the ages, garnered for her special benefit, and may choose the good. China has made one bound from the wheelbarrow to the motor car.

Shall we not commend this people to our Heavenly Father, and pray that they may stretch out their hands and be reconciled to Jesus, who is their "*Rock of Offence and Stone of Stumbling*"?

#### PERSONALS.

*India—Jhansi.* Dr. Ernst writes: Our Mary S. A. Hoyt and Maria Hoyt Hospitals, as far as they have gone, are fine, and it is no uncommon thing to hear enthusiastic visitors exclaim, "These are the nicest Hospitals I have seen in India," and when we consider that many of these admirers are Doctors with a wide Indian experience, we are cheered that God has wrought so much in our midst. But we must not stop here, for Christian work, as well as Christian life should be one of progress, and by faith, I see supplied the conveniences we now lack. God is opening the hearts of Indians to help us. Lately a General in the Gwalior army sent his little daughter for treatment. She had been a great sufferer from asthma, and we were able to help her. Her father came himself to take her home and gave us a present of Rs. 50/, and many thanks. He is a Mohammedan, but his little daughter came

regularly to prayers and learned to read in her own language. She was a dear child, and, I know, took memories back with her which will remain throughout her life.

*Allahabad.* Miss Wishart writes: I have had the pleasure of being present recently to hear Miss Roderick examine some of her young Bengali pupils who are too grown up to attend day-school.

They have not had more than eight or ten lessons, yet gave a very creditable examination on the whole of The Life of Christ, the Ten Commandments and other Scripture verses. They were such bright, charmingly sweet, gentle girls that I longed to have them attend our Central School and see how they would progress with daily lessons, but having reached the "mature" age of 13 and 14 years they could not be allowed out! Each was given a doll as a prize, and were as delighted as the children they are.

I spent one day seeing some of the pupils of our Brahmin convert, Mrs. Shahyadi Chobi, in one of the most bigoted Hindu sections of the city. It was a joy to see how fearlessly and enthusiastically she proclaimed the *whole* Gospel of Christ in houses where some workers might have felt it necessary to speak "cautiously." Yet she was tactful and loving with it all.

We were called into a new house which turned out to be the very place Shahyadi had stayed when she came to Allahabad as a Hindu, and from where she came to us to become a Christian. She had not seen the woman since, but did not try to hide in any way, proclaiming her great happiness and rest in Christ in an unmistakable way, even though she knew it might weigh against her. The days of persecution are not over, and I fear for her sometimes, as her caste people have threatened to kill her should they find her.

Our young Compound Teachers have recently given Rs. 25/—their own earnings by doing sewing and other work during vacation—as their contribution to the Indian National Missionary Society.

*Calcutta.* Miss Norton writes: We are much encouraged by having a beautiful young Hindu woman come to the Gardner Memorial as a day scholar. She is most eager to learn, speaks English well, and is much interested in the Bible lessons. She is a Sikh by caste, but oh! how we are praying that she may very soon so see the love of Christ manifested in our midst here that she will want Him as her Saviour.

# HERE AND THERE

## ADAPTATION.

IT was our privilege, September 15th, to hold a meeting of "God Speed," for our two Graduate Nurses, who are appointed for service in our India Hospitals.

Miss Tena MacClean will represent us in the Mary S. A. Hoyt and Maria Hoyt Hospitals in Jhansi, and Miss Florence Simpson will fill Miss Owens' place in the Lily Lytle Broadwell Hospital in Fātehpur, made vacant by her resignation, on account of health. We all recognize that there is more or less uncertainty, if not anxiety, in sending out new missionaries to the foreign field.

An applicant has accomplished a work in this country for which she may be peculiarly fitted by native gifts or acquired skill. Transplanted into an environment totally unfamiliar, and facing many problems never anticipated, she suddenly becomes aware of the necessity of adjustment, universally considered the most difficult and painful thing in life.

Dr. James Stalker has given us a fine definition of every soul, when he calls it "a shut casket of possibilities." He emphasizes the vastness of individual power, and the awfulness of individual responsibility, but gives this true solution: One "is greater than his surroundings, and even the most adverse circumstances are no excuse for weakness of character. It is possible to conquer difficulties, and in so doing, to generate or acquire spiritual force."

Many fine definitions of character have been given us by the master-thinkers of the world, and we know that we are forging it day by day, out of crude material which becomes "the stamp on our souls of the free choice, of good and evil, we have made through life." "It is not the kind of work, but the kind of spirit with which it is done, that dignifies and exalts human service."

The first year of foreign service is doubtless the time when we must learn the seeming paradox, "Great battles are won before they are fought." New friendships among the fellow-missionaries must be established, and alas! often where congeniality is not apparent, the one supreme motive of mission work must create a common ground of interest.

No wonder the inscription on a monument in New England comprised a biography, "She was pleasant to live with," or a woman's

secret of happiness was defined in the axioms, "She knew how to forget disagreeable things" and "kept her nerves well in hand, and inflicted them on no one."

A great pressure comes before our minds, as we realize how we can best sustain our representatives, in this untoward fight with uncertainties and adjustments. "Intelligent sympathy" is the keynote, for one sort is enervating, by emphasizing and commiserating trials, the other is stimulating, inciting to victory over obstacles.

But above all, we must draw a lesson from the constructors of our subways, the marvel of the world. As the engineer carefully guards the spot where the fresh air supplies must be transmitted to the absorbed underground worker, knowing that life depends on vigilance and persistency, so we can create a spiritual atmosphere which may surround our representatives, by constant, comprehensive prayer. Study the situations keenly, so that none may escape our vigilance, and believe that only by meeting them bravely and hopefully shall we be sure of the truest victories.

The text given to our missionaries, I Chronicles 28:20, as their watchword, is as significant now as when David spoke it to Solomon: "Be strong and of good courage and fear not, nor be dismayed, for the Lord God will be with thee. He will not fail thee, nor forsake thee, till thou hast finished all the work for the service."

## A BOLD REFORMER.

OUR friends in the first ranks of our constituency will remember that in 1871 a strong pressure was brought to bear upon our Society, to establish a Girls' School in Athens, Greece. A consecrated missionary with rare gifts, Miss Margaret Kyle, was the pioneer of two other representatives in the same field. After her term of service had expired, she married Dr. M. D. Kalopothakes, and became identified, until her death, October 30, 1904, in his evangelistic work. As he has passed to his reward recently, it may interest our friends to read the most striking facts in his biographical sketch, just sent us.

"Born December 20, 1825, at Areopolis, in Laconia \* \* \* he entered the Medical School of the University of Athens, taking his Doctor's degree in 1853. \* \* \* But God had other plans in view for him than the career, however congenial and useful, of an



army surgeon. \* \* \* In 1850 he had become a regular attendant at the preaching services of the Rev. Jonas King, the veteran American Board missionary at Athens.

"Entering the *Union Theological Seminary* of New York, he graduated in 1856, and after being ordained by the East Hanover Presbytery of Virginia in 1857, he returned to Greece to enter upon his life-work. It had become clear to him that the only way of effectually beginning that work would be through the press, to which, by the constitution of Greece, a very wide freedom of expression is allowed. He therefore decided to publish a religious paper, which should stand for entire liberty of conscience in matters of religion, and be the means of disseminating Evangelical doctrines to a far wider circle than mere preaching from the pulpit could do. Thus, in 1858, he started the *Star in the East*, a religious weekly, on the title-page of which the following motto in bold type continued to appear for many years: *The Church of our fathers is in need of Reform: This can be effected only by the pure and unadulterated Gospel.*

"In 1859, Dr. Kalopothakes accepted the Greek agency of the British and Foreign Bible Society, in whose service he continued until 1904. \* \* \* The circulation of the Scriptures Dr. Kalopothakes always regarded as of paramount importance for the religious reformation of Greece. But he saw the necessity of supplementing it by the dissemination of religious tracts and books, which should impress upon the people the necessity of studying and obeying God's Word. In this publication-work he received throughout his life valuable assistance from the Religious Tract Society of London, whereby he was enabled to publish thousands of tracts annually for free distribution (for the last fifteen years of his life, from 60,000 to 100,000 tracts annually). Besides the *Star*, he started ten years later, in 1869, the *Child's Paper*, an illustrated monthly. \* \* \*

"In 1870, Dr. Kalopothakes had succeeded, in spite of great opposition, in purchasing a site for a Church opposite the Arch of Hadrian, where, with the aid of friends of his work, he built the well-known building which has ever since been the headquarters, not only of the Athens Church, but of the whole Evangelical movement. Here he began preaching services in 1871, and here, in 1873, the infant Church of Athens was finally organized. Three years later another Church was built and organized at Volo, in Thessaly

(then still under Turkish rule), another at Salonica in 1880, and a fourth at Piræus in 1890.

"It had always been Dr. Kalopothakes' ideal, to see the various churches which he had been instrumental in founding and building up, self-supporting and independent of foreign assistance and control, not only because this would remove the reproach which Orthodox Greeks always cast upon their Evangelical fellow-citizens, of having their religion backed by foreign gold, but also, and chiefly, because of the moral effect of self-denial and responsibility upon the tone of the native churches themselves. In 1886, when four churches—Athens, Piræus, Volo and Janina in Epirus, had been organized, the time seemed ripe for an independent movement, and thus the Greek Evangelical Synod was formed, to which the church at Salonica was added seven years later.

"This work, along with that of the Bible Society and the publication-department, he carried on actively to the very last. He had the satisfaction of seeing, during the last years of his life, the Greek Protestant communities firmly established in their rights of freedom of worship and of speech, under the Greek constitution.

"No sketch, however slight, of Dr. Kalopothakes would be complete without a passing reference to his intense sympathy with the poor and suffering, which showed itself not merely by his lifelong connection with various philanthropic societies such as the Parnassus Club, which has a work for news-boys, \* \* \* more notably, by his activity during the Cretan Insurrection of 1867, when he ably seconded Dr. Samuel Howe. The large and well-organized schools which Dr. Kalopothakes succeeded, single-handed, in establishing in the environs of Athens for the many hundreds of refugee boys and girls, gave signal proof of that executive ability and eminently practical spirit and eye for detail, which distinguished him to the end of his life. In his frequent journeyings through Greece and Turkey, he made a point of visiting any prisons in the vicinity, and was often permitted to preach to the prisoners and to distribute the Scriptures and tracts without which he never travelled.

"These wide sympathies, and his catholic tastes and hospitable nature, made his house at Hadrian's Arch for many years a centre for American and English travellers, to many of whom he was bound by the closest ties of friendship."





DINING-ROOM OF BRIDGMAN SCHOOL.

## FOR MISSION BANDS.

### MY WORK.

By GRACE M. DZANG.

(Graduate of the Bridgman Memorial School.)

LAST year I finished my course in the Bridgman Memorial School in Shanghai, and became a teacher in "The Slave Refuge." The Chinese name means "In mercy to save them." My teacher, Miss Charlotte Johnson, wrote me that some friends in America would like to hear about my work.

Last year, during the winter term, I was sick in the Margaret Williamson Hospital, and Dr. Garner said that if I did not take care of myself I would die. I thought if it were God's will to use me to do His work, I would recover. Thank God, I soon became quite well.

I spent the New Year vacation with my mother, in Ningpo, where there have been established some Mandarin schools. One of them wished me to become a teacher there, but many circumstances prevented. The time for the re-opening of schools drew near, and I

received a letter from Miss Johnson, in which she asked me if I would teach the poor children in Miss Henderson's school. I did not know where it was, but thought it must be God's work for me. February 19th I sailed for Shanghai, and reaching the Bridgman School, was told by my schoolmates that the name of the new place was "The Slave Refuge." I was so disappointed and felt ashamed when I heard that, because I had never thought that I should be a teacher of slaves, but the Holy Spirit in my heart said to me, "Try," so I thought "All right, let me try."

When I arrived at "The Slave Refuge" and saw that it was situated in a lonely place and the children in my class-room were small, I felt that it was a very hard task which I had undertaken. From the past I knew there was but one thing that could help me in the present and future, and that was prayer. So I asked God to give me patience and love to willingly help them. Soon I changed my mind, although I thought that I would not. I could do no good.

We have a hundred children here, and they

come from different provinces and conditions of life. The majority of these children were slaves, but some were wandering in the roads, so the policemen brought them here; some were deceived by swindlers from far away. The biggest girls are more than twenty, and therefore we have two families. A matron and a teacher have charge of each family. We all have the morning prayer-meetings together, but at night separately. At evening prayers we ask the little children a few questions in the Bible and they answer pretty well.

Every day, from 9 until 12 o'clock, I teach the smaller children, who learn Chinese reading and writing, and a little addition and subtraction. In geography I have given them only the names of the six continents, the five oceans, the eighteen provinces of China, and the great rivers of the world. These I require them to recite by heart and also tell in what zone and on what continent and in what part of it, our country is situated. It seems interesting to the little ones. In the afternoon I have the bigger girls, who did industrial work before noon. They have Bible (St. Mark and Psalms), "The Royal Reader III," geography, multiplication and division. After 4 o'clock I have a little rest. From half-past seven to half-past eight in the evening, the pupils prepare their lessons.

They make their own clothes for winter and summer, shoes and stockings. Some of them also can knit and crochet and embroider a little, but they are all good housekeepers.

It is marvellous to think of the pupils' improvement under Christian influences, for when they come to us, they are just as thin as can be, and I can read their sadness and unhappiness; but soon they learn to love each other; then their sadness and fear fade away, and you can see how greatly they have been changed. They are singing, laughing, running, jumping all the day long. Sometimes the old Adam returns to my little ones, so I tell them that they are now in God's fold, which is prepared for little lambs, not for wolves. It is the children's paradise, and in paradise there is no quarreling nor weeping, but the Saviour's love fills this fold. Each one of them is His precious gem. They are so glad to hear that they are His precious gems.

I dare not speak of the bigger ones, because some of them are older than I, as I am but twenty years of age.

May God's love be yours forever.

*Fätehpur.* Dr. Grace Spencer writes: The finishing touches of the *Lily Lytle Hospital* add so much to its appearance. Our rooms are washed with green, and the dining-room and combined drawing-room are white, while all the wards are white, with a dark green border around the floors and are very neat.

# MONARY LINK.

## Missionary Society of America, from September 30, 1911.

China—Mr. and Mrs. W. J. Montgomery, for Mrs. Sung, with Miss Irvine, Shanghai,		\$30 00
Japan—Miss H. D. Boone, for Bible Woman,	\$10 00	
"Unto Him," for Bible Woman,	10 00	
Mr. and Mrs. W. H. Fredericks, for Luga Mori,	5 00	
Mr. and Mrs. G. T. Bisel, for Maru Yachiyo,	10 00	
Mrs. Jos. Howe, for Isuru Iijima,	5 00	
Dr. and Mrs. J. H. Ramsburg, for Japan Stations,	5 00	
Mr. and Mrs. Neilson Oleott, for Moto Iwamura,	5 00	
Mr. C. L. Hutchins, for Kono Yoshida,	5 00	
Mrs. Jennie Riegel, for Kiu Watauabe,	30 00	
Mrs. Elizabeth Heird, for Akumi Ogata,	20 00	
Mr. W. H. Bower, for Sida Sitsu,	5 00	
Mrs. M. F. Pauli, for Hatsu Takahaahi, 60.00; memory of Mrs. T. S. Pauli, for Hida Ueda, 60.00,	120 00	
Mr. W. W. Dill, for Toku Ozawa,	10 00	240 00
Total,		\$330 00

### SUMMARY.

Allahabad,	\$230 00
Calcutta,	80 00
Cawnpore,	57 00
Fatehpur,	746 00
Jhansi,	73 91
China,	530 00
Japan,	255 00
General Fund,	503 00
Link Subscription,	1 00

Total, \$2,475 91

MARGARETTA W. HOLDEN MORGAN, Ass't Treas.

### SEPTEMBER RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. William Waterall, Treas.)

Interest at Provident Life and Trust Co.....	\$16 40
Cash donation from M. L. W. to Box Account..	10 00
Interest on Harriet Holland Fund.....	120 00
Interest on Eliz. Schaffer Fund.....	54 00
Interest on Mrs. Earley Fund.....	27 50
Interest on Miss Pechin Fund.....	5 50
Interest on Miss Davidson Fund.....	100 00
Interest on Martha T. Carroll Fund.....	11 00
	\$344 40

## ENDOWED BEDS IN LILY LYTLÉ BROADWELL MEMORIAL HOS- PITAL, FATEHPUR, INDIA.

ENDOWMENT, \$600.00.

Opportunity—Mrs. Samuel J. Broadwell.  
Sarah Wallace Memorial—Mrs. Richard H. Allen.  
Hannah Amelia White—Mrs. M. Morris White.  
Jubilee Thank Offering—Board of Managers.  
Elizabeth Davis Espy—Mrs. W. W. Seely.  
Marie Haines Broadwell—Mrs. Charles Parsons.  
Juliet G. Church.

Mrs. E. W. Palmer.—Total, \$1 00

### WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.

Cawnpore—Miss A. G. Steacy, for nurse, Gulabiah, 30.00; for her sister, 10.00, \$40 00  
Jhansi—Dr. and Mrs. J. H. Ramsburg, 5.00; Mr. W. H. Bower, 5.00; Mr. W. W. Dill, 10.00, for their Bible Women, 20 00



## MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman Orphanage, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Ackerman-Hoyt Hospital.

FATEHPUR: Address: HASWA, U. P.: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

## CONCERNING MISSION BOXES.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs. Five or six yards of stout gingham is a good present for native

teachers, and two and one-half yards of unbleached cloth for *chud daks* for all the mission. Quinine in powder is most useful.

For Hospital—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannel-ette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight—needles, thread—black and white, coarse and fine—note books, note paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc.—sapolio, scrubbing brushes, boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin."

## ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital, West Gate.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

## ENDOWED BEDS IN MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey. } Anthony Dey.

Mrs. Mary B. Humphreys Dey, } "In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowry.

Peace—Mr. S. T. Dauchy.

Annette R. Lapsley Memorial—Miss A. S. Lapsley.

William H. Harris } Their Children.

Mary A. Harris }

Mrs. Henry Johnson—Friends.

Lavinia M. Brown—Mrs. Joseph E. Brown.

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## THE AMERICAN SUNDAY SCHOOL UNION

MR. JOHN H. CONVERSE, VICE-PRESIDENT

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

### A PATRIOTIC WORK

#### TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

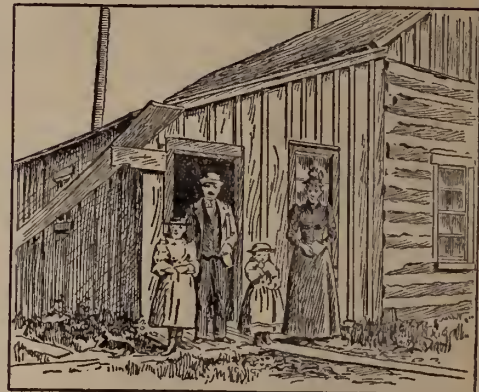
"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,  
156 Fifth Avenue, New York City

The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa. . . . . .dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."